

J. E. Eikrem

SAKA VERSIONS OF THE BHADRAKALPIKĀSŪTRA

BY
STEN KONOW

(WITH ONE FACSIMILE)

AVHANDLINGER UTGITT AV DET NORSKE VIDENSKAPS-ÅKADEMI I OSLO
II. HIST.-FILOS. KLASSE. 1929. No. 1

UTGITT FOR FRIDTJOF NANSENS FOND

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I KOMMISJON HOS JACOB DYBWAD
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A. W. BRØGGERS BOKTRYKKERI A/S

Among the manuscripts recovered by Sir AUREL STEIN from the immured Temple-Library near Tun-huang are a number of rolls, inscribed with Chinese and Eastern Turkestani characters, some of which have been described by the late Dr. HOERNLE¹.

One of them, bearing the signature Ch. c. 001, contains three dates, from which I have tried to show that it belongs to the second half of the eighth century AD.²

From Dr. HOERNLE's description³ I take the following information: "It is made of tough buff-coloured paper, and measures, in its present condition, 70 ft. 10 in. by 11½ inches, but about 3 or 4 inches are torn off at the top. The interior side is entirely covered with 1.108 lines of writing. The exterior side is blank with the exception of a parti-coloured figure at the top. This figure consists of two geese, standing on two open lotuses, facing each other, and holding in their bills flowering tendrils. The whole of the writing is in fair upright Gupta script, excepting three interspersed paragraphs which are written in 'cursive' Gupta characters. The contents are as follows:—

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Ll. 198—220 are a story of the communication of the 1.000 names of Buddha, in the southern unknown language, and in upright Gupta script.

Ll. 221—728 contain the enumeration of the 1.000 names, in corrupt Sanskrit and upright Gupta script. At the end, however, in l. 728, there are the numeral figures for 1.000 and 5 (i. e. 1.005), though the names actually enumerated are only 1.000.

¹ JRAS 1911, pp. 447 ff.; STEIN, *Serindia*, pp. 1448 ff.

² Cf. *Acta Orientalia* VII, pp. 66 ff.

³ JRAS 1911, pp. 471 ff.

Ll. 728—754 give the text of the Buddha piṭai bhadra-kalpya-suntrā, i. e. Skt. *bhadra-kalpa-sūtra* . . . in the southern unknown language and in upright Gupta script."

I leave aside the remaining portion of Dr. HOERNLE's description as of no interest in the present connexion.

The roll belongs to that portion of Sir AUREL's finds which will be deposited in India. The beginning and ll. 197—227 have been reproduced in plate CXLVI of Sir AUREL's *Serindia*, and through the courtesy of Mr. C. A. STOREY, the librarian, and Dr. H. N. RANDLE, the assistant librarian of the India Office, I have been able to procure a rotograph of ll. 728—754, which has been reproduced in the accompanying facsimile.

It will be seen that these reproductions contain the beginning and the end of the enumeration of the names. It will be sufficient to reproduce these parts of the name section:

[L. 221] Saddham Namau Krrakusumṇḍai nāṃma tathāgatau Namau Kanakamunau nāṃma tathā-[l. 222]gatau Namau Kāśapau nāṃma tathāgatau Namau Śākyamunau nāṃma tathāgatau [l. 223] Namau Maitreyau nāṃma tathāgatau Namau Sihau nāṃma tathāgatau: Namau [l. 224] Prradyautau nāṃma tathāgatau Namau Munir nāṃma tathāgatau: Namau Kuṣu-[l. 225]maṇḍhvajau nāṃma tathāgatau Namau Kusumau nāṃma tathāgatau Namau Dvitiya [l. 226] Kusumau nāṃma tathāgatau Namau Sunakṣattrau nāṃma tathāgatau Namau Sārtha-[l. 227]vāhau nāṃma tathāgatau Namau Mahābāhau nāṃma tathāgatau namau Ma- . . . [l. 727] Namau Caudyau nāṃma tathāgatau Namau Raucau nāṃma tathāgatau . . . [l. 728] Namau 1000 5 || Buddhapiṭaisūtrra uspurā samāsyē.

The general character of the section is quite clear. We have to do with a list of names in barbaric Sanskrit. The figures in l. 728 show that the number of names was intended to be 1,005, but we know from Dr. HOERNLE that not more than 1,000 names are actually enumerated.

The apparent colophon: "the whole Buddha-piṭaka-sūtra is completed", seems to show that the list of names forms the end of the whole text.

Ll. 198—220 and 728—754 are, as stated by Dr. HOERNLE, written in "the southern unknown language", i. e. in the form of speech which

has been variously designated as "North Aryan", "East Iranian", "Khotani", and Saka. I shall call it Saka.

Ll. 198—220 narrate how the Buddha once, when staying in Rājagṛha on the Gṛdhrakūṭa, asked the monks whether they would be prepared to hear the 1,005 names of the Buddhas of the Bhadrakalpa, and how Śāriputra asked him to recite them, with which request the Buddha complied. Then follows the list of names and the colophon.

Ll. 728—754 do not contain a complete sūtra, but only the usual statement of the blessings and advantages secured by those who hear, read or write the Buddha names. The colophon then states that the Buddha-piṭaka-Bhadrakalpikāsūtra has been completely finished.

It is evident that the scribe wants to represent the whole, ll. 198—754, as one text or as a section that ought to be read and studied together in its entirety. And, as a matter of fact, there is no proper beginning to the final portion, so that it cannot be considered as a separate sūtra. Moreover, the term Buddhapiṭai, which I only know from the Kanjur, is common to both colophons.

On the other hand, there cannot be any doubt that the three parts described by Dr. HOERNLE are of different origin, having been brought together because they bear reference to the same subject, viz. the enumeration of the names of the Buddhas of the present Bhadrakalpa, contained in the central portion.

Such lists are known from several sources, and have been dealt with in a learned monography by Dr. FRIEDERICH WELLER¹, based on a polyglot list in Manju, Chinese, Sanskrit, Tibetan and Mongol, compared with three lists incorporated in the Ārya-Bhadrakalpikāsūtra of the Kanjur.

An examination of the material brought together in this essay will show that the various lists do not agree in all details, and that the actual number of names is not always exactly 1,000, two lists giving 1,002 and one only 993. There cannot, however, be any doubt that they are all derived from one common original, which seems to have existed as a separate text before it was incorporated in the Bhadrakalpikāsūtra.

¹ Tausend Buddhanamen des Bhadrakalpa nach einer fünfsprachigen Polyglotte herausgegeben. Leipzig 1928.

The same conclusion must be derived from the list contained in the roll. The first eight names, viz. Krakucchanda, Kanakamuni, Kāśyapa, Śākyamuni, Maitreya, Siṃha, Pradyota and Muni, are found in the same order in all other lists, and also the final name, Roca, agrees with them. The ninth name, Kuṣumadhvaḥ, and the last but one, Codya, on the other hand, are peculiar to the roll list. Moreover the latter is evidently meant to contain 1.005 names.

In such circumstances it is evident that the same list which is found in several slightly differing forms in the polyglot and in the Tripiṭaka is at the base of the roll list, but has been enlarged for the purpose of bringing the number up to 1.005, though it actually only contains 1.000 names. From the fact, finally, that the list opens with the word *saddham*, Sanskrit *siddham*, and ends with a colophon, we are, I think, justified in drawing the conclusion that this list existed as a separate text before it was combined with the introduction and the final blessing. If such had not been the case, we should fail to understand why the names and the words *namau* and *tathāgatau* are in barbaric Sanskrit and have not been altered in accordance with the usual rules regulating the form of Saka loanwords.

The tradition about 1.000 Buddhas in the present Bhadrakalpa is evidently old. For the Saddharmapuṇḍarīka¹ speaks about the 996 Buddhas (*caturbhir Buddhair ānaṃ Buddhasahasram*) that are to appear after Śākyamuni, the fourth of this Bhadrakalpa. It is also probable that lists of their names were drawn up at a comparatively early date.

The Saka text, however, speaks of 1.005 Buddhas, and the figures at the end of the list show that this number was believed to be correct. There is, it is true, a slight confusion in the text, where it is said of Rūjā, the last Buddha, that he will live as long as all the 1.005 Buddhas, as if there number were 1.006. But this is no doubt only due to carelessness.

We must therefore assume the existence of another, evidently later, tradition about 1.005 Buddhas in the Bhadrakalpa. There are, so far as I know, no other traces of this version, but it seems probable that it is due to a contamination of two others, one about the five Buddhas of a Bhadrakalpa, and another, which we can trace

¹ Ed. H. Kern and Bunjio Nanjio, p. 201 ll. 6-7.

in early Mahāyāna texts, about 1.000 such Buddhas in the present Bhadrakalpa.

The final colophon speaks of the text as *Buddhapiṭai Bhadrakalpyasūtrā*, i. e. the Bhadrakalpikāsūtra of the Buddhapiṭaka. It cannot, however, be a translation of the same text as the Bhadrakalpikāsūtra of the Kanjur. The latter is a very long sūtra, said to have been preached by the Buddha when proceeding from Śrāvastī to Vaiśālī, and the interlocutor is the Bodhisattva Mchog-tu-dga-baḥi-rgyal-po. The Saka text is quite short, was preached in Rājagṛha and at the request of Śāriputra.

We can further see that the final praśaṃsā, ll. 728—754, belongs to a different work, for there the interlocutor is Mañjuśrī.

From this state of things we must, I think, draw the inference that the various texts called Bhadrakalpikāsūtra are so many introductions to the list of Buddha names and posterior to that list, and that there was, at least in Eastern Turkestan, a secondary tradition about 1.005 instead of 1.000 Buddhas belonging to the current Bhadrakalpa.

How old this tradition, and its setting, are, we have no means for deciding. From the use of new and old forms side by side in the Saka manuscript we may infer that it has been copied from older originals. But we cannot say whether those originals were translations from still earlier Sanskrit texts.

On the other hand, we can definitely state that the manuscript itself was written in Tun-huang.

According to Dr. HOERNLE ll. 1—197 contain a long Dhāraṇī in corrupt Sanskrit, at the end of which we read: *sahaicā salya puhye māṣṭi paḍaurye haḍai ādrā naksattrā vī Śacu kītha āṃ ūspurrā dāṣe*, in the hare (?) year, the fifth month, the first day, in the Ādra asterism, staying in Śacu town the whole was completed. Now Śacu is identical with Sha-chou, the Chinese name of the Tun-huang oasis which was introduced in the T'ang period¹.

We here have definite evidence to the fact that the Saka texts were copied in the Tun-huang oasis in late T'ang times. In such circumstances it becomes likely that the Saka texts recovered in the

¹ Cf. STEIN, Serindia, p. 578.

temple library near Tun-huang, such as the Aparimitāyuhśūtra, the Suvarṇaprabhāsaśūtra and the Vajracchedikā, had likewise been copied by local scribes in the Tun-huang country.

We have no reason for assuming that Saka was at any time spoken as a vernacular in that part of Eastern Turkestan. It was restricted to the monks, who had no doubt largely come from the Khotan kingdom, and was more or less a sacred literary language. In such circumstances it would not be surprising if we were to find that the phonetic and grammatical system was not always correctly maintained.

Professor LEUMANN has¹ drawn attention to the existence of two different strata within literary Saka, an older and a younger. It is a curious fact that the texts which according to him represent what he calls the younger text language have all been found in the Tun-huang temple library. In such circumstances it may be asked if the more advanced stage of development found in the 'younger' texts is not partly due to the local conditions prevailing in the Tun-huang country. It is, however, at the present stage of our knowledge, hardly possible to do more than to raise the question.

The Saka texts contained in ll. 198—220 and 728—754 cannot, as we have seen, be considered as belonging to one and the same sūtra. They are, however, both complete in themselves, and I have thought it advisable to publish them together and to number the lines in a continuous series, ll. 198—220 of the roll as ll. 1—23, and ll. 728—754 as ll. 24—50, respectively.

After the text follow a translation and an alphabetical list of words. In the latter I shall acknowledge such assistance as I have received from Professor LEUMANN. In this place I only wish to offer him my sincere thanks for his kindness in answering some questions about doubtful passages.

The alphabet is the upright Brāhmī script of late Saka texts². There are some few additions *prima manu* below the letters, and once, in l. 17, an *m* of a later type has been added.

¹ Zur nordarischen Sprache und Literatur. Strassburg 1912, pp. 57 ff.

² According to Professor PELLIOU, Mémoires de la Société de Linguistique de Paris XVIII, p. 91, the palæography of the Chinese texts points to the period from the 8th to 10th century AD.; cf. my remarks, Acta Orientalia VIII, pp. 66 ff.

As in similar texts the orthography is not consistent; cf. *parījide* l. 8, but *parrije* l. 9; *bisīvrrāṣṣai*, *-ṣṣaiñā* l. 24, but *bisīvrrāṣai*, *-ṣaiñā* ll. 11, 12, 35 f.; and *bisīvirāṣai*, l. 38; *ṣṣamanyau* ll. 2, 6, but *ṣamanyau* l. 11; *yseryem* ll. 6, 10, but *yseryām* l. 12, etc. It should be noted that long and short *u* after *s*, *ys*, *ysm* can hardly be distinguished. I have introduced the usual forms in such cases.

Short final vowel are, as in other texts of the same class, frequently confounded; thus *gyastā baysā* for *gyasta baysa* l. 8; *ysamthā* for *ysamthu* l. 18. *ṣāra śūka* for *ṣārā śūkā* l. 10. The confusion is specially marked after nasals; thus *pajsamu* l. 13; *gyastāṃnu* ll. 21, 23, but *pajsaṃmā*, l. 36, *gyastāṃnā baysāṃnā* l. 29, *gyastāṃ baysāṃ* ll. 6, 10, 12, 21, 26; *nāṃme* ll. 6, 21, *nāṃma* ll. 12, 23, 26, 29, *nāṃ* l. 42; *tā* ll. 6, 47, and so forth.

It will be seen that old and new forms are used promiscuously, perhaps in consequence of the manuscript being a copy of an older original. Cf. also *pharāka se yseryau baudhisatvyām* ll. 2-3, the vocatives *ṣṣamanyau* l. 6, *ṣamanyau* l. 11.

I shall not, however, try to give a complete list of the peculiarities of the manuscript or an analysis of the grammatical forms occurring in the text. Such details as may be of interest for the interpretation will be found in the list of words, which, in its turn, is not meant to be a scientific entymological vocabulary. I shall not therefore quote parallel words from other languages unless my translation is based on a comparison of such words.

Text.

1. Saddham Ttaṃ¹ mā pyūṣṭā Śe sce gyastāṃnā gyastā baysā Rājagrāhā kṣīra āsta [2] vye Gṛdhṛkūṭā garā vīra pharāka yseryau ṣṣamanyau haṃtsa u pharāka se yse[3]ryau baudhisatvyām². avamāyyau gyastyau divyau nāyyau yakṣyau gaṃndharvyau aysu[4]ryau kinaryau mahauragyau hvamḍyau ahvamḍyau rrumḍyau pajsa. Śakrā gyastāṃnā rrumḍāna u [5] Brāhmāṃnā gyastāna haṃtsa. Vara vā gyastāṃnā³ baysā āśīrya gurṣṭe u ttaṃ hve [6] Sā kṣamīrū⁴ pyūṣṭā ṣṣamanyau

¹ Read *tta*.

² Read *baudhisatvyau* and cancel the stop.

³ Read *gyastāṃnā gyastā*.

⁴ MS *kṣamīdrū*.

umāṃnī tṭyāṃ yṣeryeṃ paṃjeṃ gyastāṃ ḡaysāṃ nāṃme cu [7] tṭa pyāṃtsāṣṭā tṭye namaupārṣā uvārā Bhadrāikalpā mamī nvaiya audā Rūjā gyastā [8] ḡaysā vī bure panamāre u cirā ysārā tcahaura gyastā ḡaysā satva parī[9]jīdā. tṭirā avamāva ahaṃkhiysā sūka Rūjā gyastā ḡaysā parrije u [10] cirā avamāta tṭyāṃ yṣeryeṃ paṃjeṃ gyastāṃ ḡaysāṃ jsīna tṭirā ṣāra sūka Rūjā [11] gyastā¹ ḡaysā jsīna diysde. u cu mī ṣamanyau ṣi himāte ṣṣadā bisivrrāṣai [12] o bisivrrāṣaiṇā cu tṭyāṃ yṣeryāṃ paṃjeṃ² gyastāṃ ḡaysāṃ nāṃma sāji o vā[13]ṣiṣyā o hvāṃnī o pīri o parī pīḍe o dijsāte o pvāte hera pajsamu ya-[14]nī tṭye satvā bisā pīrūya karma kiḍyāṃna jāre. anāṃttanaryāṃ āstaṃna a[15]nattanaryasāṃmamṭtā mulāvatta gāḍha karma akuśala kīre. biṣi vasuṣi[16]dā. u ṣi ra satvā biṣyau gyastyau ḡaysyaujsa u biṣyau parvālyo divyau hivyāṃne³ [17] hime u āysdaḍā khu ra gyasta⁴ ḡaysa cirā cirā kām kām ysamaṣadya⁵ paname [18] nvī nvī ṣi hve vara vara pātcā ysāṃthā byehe u dātūṃjsa⁶ pyūṣḍe u parṣetūṃ idā [19] Tṭi vā pātcā āṣiri Śāriputtā āysāṃna pana kāṃmā hālai gyastā ḡaysā vye [20] hāṣṭā tṭve. u gyastā ḡaysa pvā tterājsa vaṃṃe u tṭai hve Sā hvāṃṇā miḍāṃṇā gyasta [21] ḡaysa tṭyāṃ gyastāṃ ḡaysāṃ nāṃme yana biṣāṃ satvāṃ mistā hāvā. Tṭi mī gya[22]stāṃnu gyastā ḡaysā brrahmasvarā bajāṣāna satvāṃ⁷ hyeṇā⁸ muṣḍā kiṃṇa tṭyāṃṇā [23] gyastāṃnu ḡaysāṃṇā nāṃma hve⁹.

[24] cu ṣi himāte biṣi[25]vrrāṣai au bisivrrāṣaiṇā āṣiri āṣirka. ā vā ūvāysai ūvāysya cu tṭyāṃ[26]ṇā gyastāṃ ḡaysāṃ nāṃma pyūṣḍi o sāje vāṣe o vā hvāṃṇe parī pīḍe ṣi ṣatvā saṃ¹⁰ [27] kalpa saṃtsārā paskīnā bire u biṣāpirmāṭtaṃmaṇā ḡaysūṇā ḡaysūstāṣṭā [28] paiysde¹¹ u ṣena ysāṃthāna jāsmarā hime ni ni narya jsāti ni prriyvā u ni tṭriyaṣūṃ[29]ṇā u cuai āvaraṇa baṣḍe himya ide. khu tṭyāṃṇā

¹ MS *stā*.

² MS *paṃjeā*.

³ read *hivyāṃṇe*.

⁴ MS inserts *tṭa* between *gya* and *stā*, apparently *prima manu*.

⁵ *ma* added *secunda manu* below.

⁶ MS *dātūjsa*.

⁷ *sa* added *prima manu* below line.

⁸ MS apparently *hyerā*.

⁹ Here follow the names of the Buddhas, as mentioned above.

¹⁰ Read *sa* or *se*.

¹¹ The first akṣara might be *hai*.

gyastāmnā baysāmnā nāmma pyūṣḍe [30] harbiśi jāre. u ysārā
 kūla maraṇakālā gyasta baysa¹ daittā atisaṃdai hi[31]me baysāmnā
baysūstāṣṭā u buddhakṣettrruā gyastyaujsa dā pyūṣḍe. u bisāpīrmā-
 [32]ttama baysāmnā baysūstā butte. u ni ni ṣi satvā prraharaṃnā jivye
 rruye u ni [33] ūci mīḍe u ni daina sūstā u harmā beti ttaraṃdara
 vāṃniha ni byehe u ha[34]rbiśvā ti ni aṃgvā prratyāṃgvā khaiya
 ni himāre. u ṣi sūtrrā biśaṃ garkhāṃ karmāṃ [35] jinākā u harbi-
 śaṃ ātamāṃ haṃberākā². cu ṣi i bisivrrāṣai o vā bis[36]ivrrāṣaiṇā cu
 ttu sūtrrā sājā vāṣe hvāṃṇe o ya vā spyau būna pajsāṃmā yāni
 [37] cu burai haṃjsaudā paḍaṃjsya karma baṣḍe ṣadātā imde tte
 sūtrrā udiṣāyī [38] ttrāṃmā māṃṇaṃdāna jāre. khu hamāṃṇāṃ māstāṃ
 garvā baura byaiṣṭā. u nai tte bi[39]sivirāṣai baida garkha vaṣūṃna
 āchā himāre. u dyena śirā u pajsā u nā[40]ṣasalāvā. u biśāṃna
 hā satvāṃ aysmūvasvattā hime. u jśinai dārava[41]stva hime. cījā
 ttrāṃmā āya Maṃjuśrya Si ṣi Jambvī harbiśā haṃbaḍā āya [42]
 daina sahyāṃṇā ttrāṃ māṃṇā hā ttiṇā dāṃṇā khu haḍi ttu sūtrā
 u ttiāṃnā baysāṃ nāṃ [43] byehā pyūṣṭi maittrrāna aysmūna u
 ṣaddhāyā gauravajsa u vasve aysmūna. ti[44]daṃnka mitttrā tte
 sūtrrā paḍaṃja harya ānuṣaṃsa cu va ni vistāta himya khu mahāsa-
 [45] mudrra āṃna śākanaka ūska usthāṃjā vanda mī avasīrṣau³ ṣā
 ūtca harya im⁴ ti[46]daṃda mī pātcā ttiāṃnā gyastāmnā baysāmnā
 nāṃmaṇāṃ paḍaṃjā hāva bujse ānu[47]ṣaṃsa harye cu ttā ni hvata
 himye biśā rrvī āṃna Śākyamunā gyastā baysā ttu [48] sūtrrā hve
 kūlā se ysārā baudhisattva gyasta dive parvālā hvamḍā ahvamḍā biśā
 [49] parṣa sira himye u baysā haḍi sūtrā samāsyē || Buddhapiṭai
 Bhadrakalpya sū[50]trā uspurā samāsyē :||Ö||:

Translation.

Thus it has been heard by me. At one time the god of gods, the Lord, was seated in Rājagṛha's city, on the hill Gr̥dhrakūṭa, together with many thousand śramaṇas and many hundred thousand Bodhisattvas, worshipped by unmeasured gods, deities, nāgas, yakṣas, gandharvas, asuras, kiṃnaras, mahoragas, men, not-men, kings, together

¹ MS baya.

² MS has a round dot above the penultimate *rā*.

³ Read avasīrṣau.

⁴ Read *i*.

with Śakra, the king of gods, and god Brahmā. There then the (god) of gods, the Lord, called the monks, and said to them thus:

Would it please you, O śramaṇas, to hear the names of the thousand and five divine Lords which of them (come) into presence in this worship-noble exalted Bhadrakalpa; being subsequent to me, down to Roca, the divine Lord, many arise; and as many beings the thousand and four divine Lords save, so many, unmeasured, untold, Roca, the divine Lord, alone saves, and as unmeasured the life of those thousand and five [!] divine Lords is, so long yonder divine Lord Roca alone keeps his life. And, O śramaṇas, whichever believing noble lad or maiden there may be who may learn, or read, or speak, or write or cause to be written, or who will keep, or hear, or once may do homage to the names of those thousand and five divine Lords, for that being all former sinful deeds disappear, beginning with the ānantaryas, the fundamental sins bordering on the ānantaryas, the hard deeds and evil actions are all cleansed for him; and this being comes to be espoused and honoured by all divine Lords and all guardian deities; and when divine Lords, some and some arises in some region or other, after him, after him, there and there, that man obtains birth, and hears the law from them and makes worship of them. [L. 19] Then subsequently the monk Śāriputra rose from his seat, and, in which direction the divine Lord was, there he went, and the divine Lord's feet with the forehead he saluted, and thus to him said: Now pronounce, O gracious divine Lord, the names of those divine Lords, do a great favour to all beings. Then the god of gods, the Lord, with the sound of Brahmā's voice, for the sake of the mercy pertaining to the beings, spoke the names of those divine Lords.

[L. 24] Whichever noble lad or noble maiden, monk, nun, or lay worshipper, lay female votary there may be who the names of those divine Lords hears, or learns, reads or speaks, or may cause to be written, that being throws away the saṃsāra's consequences for hundred kalpas and enters into the very highest buddhic Buddhahood, and becomes remembering his births in another existence; not not goes he to hell, not among the pretas and not into an animal's womb; and which obstructing sins have become his, when he hears the names of those divine Lords, they all disappear for him; and at the time of death he sees thousand ten-millions divine Lords; not-

returning he comes to buddhic Buddhahood, and in the Buddhafields he hears the law from the gods, and he realizes the very highest buddhic Buddhahood; [L. 32] and not not is this being deprived of life through any weapon, and not does he die through water, nor is he burnt by fire, and no poison finds entrance into his body, and in all his limbs and secondary limbs there are not fatigues; and this sūtra is destroying all evil deeds and fulfilling all wishes.

[L. 35] Whoever that noble lad or noble maiden may be who learns, reads, speaks this sūtra, or pays worship to it with flowers and incense, as many former deeds, sins and unrighteousnesses (?) as are accumulated by him, they disappear for him with reference to this sūtra in likeness with this: as the snow melts on the hills in the summer months. And not are there near that noble lad evils, nasty diseases, and he (becomes) good by sight and honoured and of sweet speech, and there will be brightness of mind with all beings towards (him), and his life will be long-lasting. [L. 41] If it were so, O Mañjuśrī: Now this entire Jambudvīpa might be filled by fire, to be overcome (?), such like in this law, when indeed one gets to hear this sūtra and the names of these Lords, with friendly mind and reverence of faith and bright mind, so little, O friends, of the qualities and merits of this sūtra is left which has not become established, as when one would draw up the drops in the ocean, little remaining of that water would be left, you see, so much of the qualities, benefits, excellencies and merits of the names of those divine Lords is afterwards left, what has not become told being all within reach (?). [L. 47] Śākyamuni, the divine Lord, spoke this sūtra, ten millions hundred thousand Bodhisattvas, gods, guardian deities, men, not-men, the whole assembly, became pleased; and the Lord's sūtra is completed. The Bhadrakalpikāsūtra of the Buddhapiṭaka is all completed.

List of words.

ā and, or; *ā vā* 25, *au* 25, *o* 12, 13, 26, *o vā* 26, 35, *o ya vā* 36.

āchai illness, disease; nom. plur. *āchā* 39.

ah to be; 3rd plur. *īde* 29, *īnde* 37, opt. 3 sing. *āya* 41, *ī* 35, miswritten *īm* 45.

āh to sit; pres. part. *āṃna* 45, 47, perf. part. *āsta* 1.

ahaṃkhīya without number, untold; acc. plur. *ahaṃkhīyā* 9.

- ahve* a not-man; nom. plur. *ahvaṃḍā* 48, instr. plur. *ahvaṃḍyau* 4, cf. *hve*.
akuśala Skr. loanword, not good, evil; nom. plur. *akuśala* 15.
aṃga Skr. loanword, limb, member; loc. plur. *aṃgvā* 34.
anaṃṭtanarya adapted from Skr. *ānantarya*, unpardonable sin, 'leading to endless hells'; gen. plur. *anaṃṭtanaryāṃ* 14; *anattanaryasāṃmaṃṭṭā* bordering on, equal to the *ānantaryas* 14.
ānuśaṃsa Skr., Pāli *ānisaṃsa*, advantage, good result, blessing, merit; nom. plur. 44, 46.
āśirī adapted from Skr. *ācāryaka*, monk; nom. sing. *āśirī* 19, 25, acc. plur. *āśirya* 5; fem. *āśirka* 25.
āsta see *āh*.
āstaṃna beginning with 14.
ātama Skr. *āgama*, but also having the meaning *abhiprāya*, wish, intention; gen. plur. *ātamāṃ* 35.
aṭisaṃḍai not returning, from *hīs*, return, with *t* in the hiatus 30.
au or, see *ā*.
audā till, up to 7.
avamāta unmeasured, immeasurable, from *paṃāta*; nom. sg. fem. *avamāta* 10, acc. plur. *avamāva* 9, instr. plur. *avamāyyau* 3.
āvaraṇa Skr. loanword, obstructing, obstruction, hindrance; nom. plur. 29.
avaśirṣṭa Skr. *avaśiṣṭa*, remaining, left, *avaśirṣau* probably miswritten for *avaśirṣṭau*, with enclitic *ū*, for you, you see, 45.
āysana borrowed from Skr. *āsana*; abl. *āysaṃna* 19.
āysdaḍa apparently meaning 'honoured', 'embellished', cf. Aparimitāyuh-sūtra 33 ff; nom. sg. *āysdaḍā* 17.
aysmū mind; instr. sg. *aysmūna* 43; *aysmū-vasvattā* purity, brightness, of mind, cf. Skr. *prasāda*, 40.
aysura Skr. *asura*, instr. plur. *aysuryau* 3.
baida probably miswritten for *beṃda*, *beṃdā*, on, near, 39.
bajāṣa sound; instr. *bajāṣāna* 22.
baśda sin; nom. plur. *baśde* 29, 37.
baudhisatva Skr. *bodhisattva*; nom. plur. *baudhisatva* 48, instr. plur. *baudhisatvyāṃ*, i. e. *baudhisatvyau* 3.
baura snow, nom. sg. *baura* 38.
baysa Lord, Buddha; nom. *baysā* 1, 5, 9, 11, 19, 22, 47, voc. *baysa* 21, gen. *baysā* 8, 20, 49, nom. plur. *baysa* 17, *baysā* 8, acc. plur.

- baysa* 30, instr. plur. *baysyaujsa* 16, gen. plur. *baysāmnā* 23, 29, 46, *baysām* 6, 10, 12, 21, 26, 42.
- baysāmnā* belonging to the Buddha, buddhic; acc. *baysāmnā* 32, loc. *baysāmnā* 31.
- baysūna* id. 27.
- baysūsta* Buddhahood; acc. *baysūstā* 32; with *-āṣṭā* added *baysūstāṣṭā*, into Buddhahood 27, 31.
- beta* i. e. *bāta* poison; with enclitic *ī* *beti* 33.
- bhadrraikalpa* Skr. *bhadrakalpa*; gen. sg. *-pā* 7.
- bhadrraikalpyasūttrā* Skr. *bhadrakalpikāsūtra* 49.
- bīr* to throw away; pres 3rd sg. *bīre* 27.
- biśa* all, every; nom. sg. fem. *biśā* 38, nom. plur. *biśā* 14, 47, with enclitic *ī* *biśī* 15, gen. plur. *biśāmnā* 40, *biśām* 21, 34, instr. plur. *biśyau* 16; *biśāpīrmāttama* highest of all, very best; acc. *biśāpīrmāttama* 31, loc. *biśāpīrmāttamaṇa* 27.
- biśivirāṣai* a noble lad, a kulaputra; nom. sg. *biśivirāṣai* 24, *biśivirāṣai* 11, 35, gen. sg. *biśivirāṣai* 38, fem. *biśivirāṣaiṇā* 25, *biśivirāṣaiṇā* 12, 35.
- brrahmāṇna* Skr. *brahmā*, the god Brahmā; instr. sg. *brrahmāmnā* 5.
- brahmasvara* Skr., the voice of Brahmā; gen. sg. *brrahmasvarā* 22.
- bū* incense; instr. sg. *būna* 36.
- bud* to awake, realize; pres. 3 sg. *butte* 32.
- buddhakṣettra* Skr. *buddhakṣetra*; loc. plur. *buddhakṣettrruā* 31.
- buddhapiṭai* Skr. *buddhapiṭaka*, the Buddha section, cf. the *Buddhapiṭaka-duḥṣilanigraha* of the Kanjur; gen. or loc. sg. *buddhapiṭai* 49.
- bujsa* advantage, blessing, merit; nom. plur. *bujse* 46.
- bure* much, many 8, 37.
- byais* to melt (cf. Avestan *vītaxti*, *vītačina*); pres. 3 sg. *byaištā* 38.
- byeh* to obtain; pres. 3 sg. *byehe* 18, 33, *byehā* 43.
- cijā* when, if 41.
- cirā* as much; some 8, 10, 17.
- cu* interrogative and relative, which, who; nom. sg. *cu* 11, 12, 24, 25, 36; nom. plur. *cu* 6, 44, 47; *cuai*, and which for him 29, *cu burai*, as many as for him 37.
- dai* fire; instr. *daina* 33, 42.
- dāravastva* long lasting 40.

dāta law, religion, dharma; acc. sg. *dā* 31, with enclitic *m* *dātāmja*, miswritten *dātūja*, the law from them 18, loc. sg. *dāmña* 42.
dī to see; pres. 3rd sg. *daittā* 30.
dīva Skr. *devatā*; nom. plur. *dīve* 48, instr. plur. *dīvyau* 3, 16.
drjs to keep, hold; pres. 3rd sg. *dīysde* 11, conj. 3rd sg. *dījsāte* 13.
dye appearance sight; instr. sg. *dyena* 39.

gāḍha Skr., firm, strong, hard 15.

gaṇndharva Skr. *gandharva*; instr. plur. *gaṇndharvyau* 3.

garā hill, mountain; gen. or acc. sg. *garā* 2, loc. plur. *garvā* 38.

garkha unidentified, according to LEUMANN, *Buddhistische Literatur, nordarisch und deutsch. I.* Leipzig 1920, p. 106²⁶, it means 'doubt'; perhaps 'evil', 'sinful', 'sin'; nom. plur. *garkha* 39, gen. plur. *garkhām* 34.

gaurava Skr., reverence, respect; instr. sg. *gauravajsa* 43.

grūs to call, address; past 3 sg. *guršte* 5.

gyasta god; instr. sg. *gyastāna* 5, nom. plur. *gyasta* 48, instr. plur. *gyastyau* 3, *gyastyaujsa* 31, gen. plur. *gyastānnā* 5; *gyastānu* *gyastā baysā* the god of gods, the Lord, designation of the Buddha; nom. sg. *gyastānnu* *gyastā baysā* 21, *gyastānnā* *gyastā baysā* 1, 5, *gyastā baysā* 9, 11, 19, 47, voc. *gyasta baysa* 20, gen. *gyastā baysā* 7, 20, nom. plur. *gyasta baysa* 17, *gyastā baysā* 8, acc. plur. *gyasta baysa* 30, instr. plur. *gyastyau baysyaujsa* 16, gen. plur. *gyastānnu baysānnā* 23, *gyastānnā baysānnā* 29, 46, *gyastām baysām* 6, 10, 12, 21, 26.

hā to, towards 40, 42.

haḍi emphatic particle, 42, 49.

hālai direction, quarter; acc. sing. *hālai* 19.

hamāmña belonging to the summer; gen. plur. *hamāmñām* 38.

hambaḍa filled, full; nom. sing. *-ḍā* 41.

hamberākā fulfilling 35.

hamjsem to bring together; past part. nom. plur. *hamjsauda* i. e. *hamjsaumḍa* 37.

hamtsa together, with 2, 5.

harbiša all, every; nom. sing. *harbišā* 41, nom. plur. with enclitic *ī* *harbišt* 30, gen. plur. *harbišām* 35, loc. plur. *harbišvā* 33.

harmā unidentified, perhaps 'any' 33.

harya left, remaining; nom. sing. fem. *harya* 45; nom. plur. *harya* 44, fem. *harye* 47.

hāṣṭā there 20.

hāva benefit, excellency; acc. sing. *hāvā* 21, nom. plur. *hāvā* 46.

hera (old *hatārra*) once 13.

himā to be, to become; pres. 3rd sing. *hime* 17, 28, 30, 40, 41, 3rd plur. *himāre* 34, 39, conj. 3rd sing. *himāte* 11, 24, past 3rd sing. *himye* 47, 49, 3rd plur. *himya* 29, 44.

hīvī own, obl. fem. *hyeñe* 22. Hence inf. *hīvyāṃñe* i. e. probably *hīvyāṃñe*, to make one's own, to espouse 16.

hvan to say, speak; pres. 3rd sing. *hvāṃñe* 26, 36, opt. 3rd sing. *hvāṃñī* 13, imper. 2 sing. *hvāṃñā* 20, past 3rd sing. *hve* 5, 20, 23, 48, past part. *hvata* 47.

hve man; nom. sing. *hve* 18, nom. plur. *hvaṃḍā* 48, instr. plur. *hvaṃḍyau* 4.

ī enclitic pronoun 3rd pers. sing., his, for him; *beñ* poison for him 33, *cuai* which now his 29, *cuburai* how many his 37, *harbiṣī* all for him 30, *harbiṣvā-t-ī* in all his 34, *jsīnai* his life 40, *nai* not for him 38, *tai* thus to him 20, *udiṣāyī* with reference to him 37; cf. *ya*.

ī see *ah*.

īde, *īṃde* see *ah*.

īdā see *yan*.

jambvī Skr. *jambudvīpa*, nom. sing. *jambvī* 41.

jāsmarā Skr. *jāṭismara*, remembering former births, 28.

jī to decay, disappear; pres. 3 plur. *jāre* 14, 30, 38.

jinākā slaying, destroying 35.

jīvāta Skr. *jīvita*, life; abl. sing. *jīvye* 32.

jsa postposition with instr. abl.; *baysyaujsa* by the Lords 16, *dātūjsa* i. e. *dātūṃjsa* the law from them 18, *gauravajsa* with reverence 43, *gyastyaujsa* from the gods 31, *tterājsa* with the forehead 20.

jsā to go; pres. 3rd sing. *jsāti* 28.

jsīna life; nom. *jsīna* 10, with enclitic *ī* *jsīnai* 40, acc. *jsīna* 11.

kalpa Skr.; acc. plur. *kalpa* 27.

kāmma which; acc. *kāmmā* 19, obl. *kāṃ* 17.

karma Skr., act, deed; nom. plur. *karma* 14, 15, 37, gen. plur. *karmāṃ* 34.
khaiya probably Skr. *kheda*, fatigue, affliction; nom. plur. *khaiya* 34.
khu when, as 17, 29, 38, 42, 44.

kiḍyāṃna old *kāḍāgāna*, sin; nom. plur. *kiḍyāṃna* 14.

kiṇṇa old *kāḍāna*, probably Skr. *kṛtena*, for the sake of 22.

kinara Skr. *kiṇṇara*; instr. plur. *kinaryau* 4.

kīra deed, act; nom. plur. *kīre* 15.

kṣam perhaps Skr., to please, be agreeable, construed like Skr. *śakyate*;
 opt. 3rd plur. *kṣamīdrū* i. e. *kṣamīrū*, would be acceptable to you 6.

kṣīra country, land; loc. sing. *kṣīra* 1.

ṃ, *uṃ* enclitic 3rd pers. plur.; *dātūjsa* i. e. *dātūṃjsa* the law from
 them 18, *parśetūṃ* worship of them 18, *ttaṃ* (if not simply mistake
 for *tta*) thus to them 5.

mahāsamudrra Skr. *mahāsamudra* 44.

mahauraga Skr. *mahoraga*; instr. plur. *mahauragyau* 4.

mailtra Skr. *maitra*, friendly, benevolent; instr. sing. *mailtrāna* 43.

mamī my, apparently with emphatic particle *ī*, 7. Professor LEUMANN
 reads *ma pī nvaiya* and translates: 'might nothing worse come
 after it', assuming *pī* to mean 'worse'.

mā enclitic 1st pers. sing. 1.

maṃjuśrī Skr., name of a Bodhisattva; voc. *maṃjuśrya* 41.

mān to resemble, look like; pres. 3rd sing. or adj. *māṃṇā* 42, pres.
 part. instr. *māṃṇaṃdāna* 38.

mar to die; pres. 3rd sing. *mīde* 33.

maraṇakāla Skr., time of death; acc. or gen. sing. *maraṇakālā* 30.

māsti month; gen. plur. *māstāṃ* 38.

mī this, that 11, 21, 45, 46.

miḍāṃna gracious, merciful; voc. *miḍāṃṇā* 20.

mista great; acc. sing. *mistā* 21.

mitrrai Skr. *mitra*, friend, with *ka* suffix; voc. plur. *mitrrā* 44.

mulāvatti Skr. *mūlāpatti*, fundamental sin (LEUMANN); nom. plur. *mulā-
 vatta* 15.

muysda compassion; gen. sing. *muṣḍā* 22.

nāga Skr., a *nāga*; instr. plur. *nāyyau* 3.

namaupārṣa worship-venerable; gen. sing. *namaupārṣā* 7. Professor
 LEUMANN proposes to explain *namau* as an adj.

nāṇma name; acc. plur. *nāṇme* 6, 21, *nāṇma* 12, 23, 26, 29, *nāṇ* 42.
*nāṇmaṇṇā*¹ name; gen. plur. *nāṇmaṇṇāṇ* 46.

narī Skr. *naraka*, hell; loc. sing. *narya* 28.

nāśaśalāva of sweet, lovely, words (cf. Phl. *nāčuk*); nom. sing. *-vā* 39.

ni not 28, 32, 33, 34, 44, 47; with enclitic *ī nai* 38.

nva behind, at the back of; with enclitic *ī nvī* 18; thence *nvaiya* in the track of, in consequence of 7, cf. Pelliot, l. c. p. 101 XXIII.

Professor LEUMANN proposes to explain *nvaiya* as containing the opt. *īya*: might there (not) be after it.

o and, or, see *ā*.

pā foot; loc. plur. *pṃvā* 20.

paḍaṇja make, nature, quality; nom. plur. *paḍaṇja* 44, 46.

paḍāṇjsī previous, earlier; nom. plur. *paḍāṇjsya* 37.

paiys to enter, come into; pres. 3rd sg. *paiysde* 28.

pajsam to worship, honour; past part. nom. sing. *pajsa* 4, *pajsā* 39.

pajsama worship, reverence; acc. sing. *pajsamu* 13, *pajsaṇmā* 36.

paṇja five; gen. plur. *paṇjem* 6, 10, 12.

panam to rise; pres. 3rd sing. *paname* 17, 3rd plur. *panamāre* 8, past part. nom. sing. *pana* 19.

par to order, cause to; opt. 3rd sing. *parī* 13, 26.

parrij to save; pres. 3rd sing. *parrije* 9, 3rd plur. *parijidā* 8.

parśeta worship, reverence; acc. sing. with enclitic 3rd pers. plur. *parśetūm* 18.

parṣa Skr. *pariṣad*, assembly 49.

pārṣa venerable, in *namaupārṣā* 7.

parvālai Skr. *pāripālaka*, guardian (LEUMANN); nom. plur. *parvālā* 48; instr. plur. *parvālyo* 16.

paskīnai coming after, result, consequence, acc. plur. *paskīnā* 27.

pātcā behind, afterwards 18, 19, 46.

pharāka many 2.

pīr to write; opt. 3rd sing. *pīrī* 13, inf. *pīḍe* 13, 26.

pīrūya former, previous; nom. plur. *pīrūya* 14.

¹ Cf. *dātaṇa* law, LEUMANN, Zur nordarischen Sprache p. 119; *tīmaṇṇā* seed, Vajracchedikā 43^a iv f, where we must read: *tīrāṇma māṇṇāṇdā kḥi byaura bāra berāṇṇā ttu bāda tīmaṇṇāṇ pīracai diysde hā rvaidā pīryaurā pīrabhāvana*, just like when the cloud rains rain, at that time, the origin of the seeds it holds, they grow through the power of the cloud.

praraharaṃṇa Skr. *praharaṇa*, weapon; gen. (?) sing. *praraharaṃṇā* 32 (perhaps miswritten for instr. *praraharaṃṇa*).

prratyaṃga Skr. *pratyaṅga*, secondary limb; loc. plur. *prratyaṃgvā* 34.

prriya Skr. *preta*, departed, ghost; loc. plur. *prriyā* 28.

pyaṃtsāṣṭā in currency, before one 7.

pyūṣ to hear; pres. 3rd sing. *pyūṣḍe* 18, 29, 31, *pyūṣḍi* 26, conj. 3rd sing.

pvāte 13, inf. *pyūṣṭā* 6, *pyūṣṭi* 43, past part. nom. sing. *pyūṣṭa* 1.

ra and, now 16, 17.

rājagrha Skr., name of a town; gen. sing. *rājagrḥā* 1.

rre king; instr. sing. *rruṃdāna* 4; instr. plur. *rruṃdyau* 4.

rru to be deprived of; pres. 3rd sing. *rruye* 32.

rūja Skr. *roca*, name of a Buddha; nom. *rūjā* 9, 10, gen. *rūjā* 7.

rrvī unidentified, perhaps 'within one's power' 47.

śākanaka seems to translate Skr. *prṣata* Pāli *phusata*, drop; acc. plur. *śākanaka* 45.

śau one; gen. *śe* 1.

śe old *śātā*, second; instr. *śena* 28.

śira good; nom. sing. *śirā* 39.

śūka alone; nom. sing. *śūka* 9, 10.

śadātai unidentified, perhaps miswritten for *adātai*, unrighteous; nom. plur. *śadātā* 37.

śaddhā Skr. *śraddhā*, faith; gen. sing. *śaddhāyā* 43.

ṣi this, that, cf. Skr. *eṣa*; nom. masc, *ṣi* 11, 16, 18, 24, 26, 32, 34, 35, 41; nom. fem. *ṣā* 45; *ṣārā* this other, yonder; nom. sing, *ṣāra* 10; cf. *ta*.

ṣṣada Skr. *śrāddha*, believing, faithful; nom. sing. *ṣṣadā* 11.

ṣṣamana Skr. *śramaṇa*; voc. plur. *ṣṣamanyau* 6, *ṣamanyau* 11, instr. plur. *ṣṣamanyau* 2.

saddham Skr. *siddham*, hail 1.

sah Skr. overcome; inf. *sahyāṃṇe*, to be overcome 42. Explanation uncertain.

sāj to learn; pres. 3rd sing. *sāje* 26, *sājā* 36, opt. 3rd sing. *sājī* 12.

samās adapted from Skr. *samāsa*, to be completed; past 3rd sing. *samāsyē* 50.

sāṃmaṃttai Skr. *sāmantaka*, bordering on, connected with, related to; nom. plur. *sāṃmaṃttā* 15. Professor LEUMANN proposes to explain the word as Skr. *sāmantāt*.

saṃtsāra Skr. *saṃsāra*; gen. sing. *saṃtsārā* 27.

satva Skr. *sattva*, a being; nom. sing. *satvā* 16, 26, 32, gen. sing.

satvā 14, acc. plur. *satva* 8, gen. plur. *satvām* 21, 22, 40.

sā now, well 6, 20, *si* 41,

sce time; gen. sing. *sce* 1.

se hundred 2, 26 (written *saṃ*), 48.

si see *sā*.

sīra pleased, nom. plur. *sīra* 49.

spyā flower; instr. plur. *spyau* 36.

sūjs to burn, be consumed by fire; pres. 3rd sing. *sūštā* 33.

sūltrra Skr. *sūtra*; nom. sing. *sūltrrā* 34, 49, acc. sing. *sūltrrā* 36, 42,

48, gen. sing. *sūltrrā* 37, 44.

tcahaura four 8.

tī enclitic 3rd sing., see *ī*.

tsu to go; past 3rd. sing. *tsve* 20.

tta dem. pron. that, this, cf. *ṣi*; acc. sing. *ttu* 36, 42, 47, gen. sing.

ttye 7, 14, 37, 38, 44, loc. sing. *ttiña* 42, gen. plur. *ttā*, 7, 47, and,

from base *ttālā*, *ttāṃnā* 22, 25, 29, 42, 46, *ttāṃ* 6, 10, 12, 21.

tta thus, so, miswritten *ttam* on account of the ensuing *m* 1, with

enclitic *ī ttai*, thus to him 20, with enclitic *m ttam*, thus to them

5 (if not miswritten for *tta*).

ttaraṃdara body; loc. or acc. sing. *ttaraṃdara* 33.

ttera forehead; instr. sing. *tterājsa* 20.

tā then 19, 21.

ttidaṃnka so little; nom. plur. *ttidaṃnka* 43.

ttidaṃda so great; nom. plur. *ttidaṃda* 45.

ttirā so much 9, 10.

ttirrāṃnā such 38, 41, *ttirrāṃ* 42.

ttirīyaśūṇṇa Skr. *tiryagvoni*, the womb of an animal; acc. sing. *ttirī-*

yaśūṇṇā 28.

u and 2, 4, 5, 8, 9, 11, 16, 17, 18, 20, 27—35, 38—40, 42, 43, 49.

ū enclitic 2nd pers. plur.; *ksamīdrrū* i. e. *kṣamīrū*, might be acceptable

to you 6, *avaśirṣau* i. e. *avaśirṣtau*, left for you, left you see 45.

uṃ enclitic 3rd pers. plur., see *m*.

umāṃnī of you, by you 6.

ūska up 45.

uspurrā complete, whole 50.

usthamj to draw, pull out; pres. or opt. 3rd sing. *usthamjā* 45.

ūtca water; nom. sing. *ūtca* 45, obl. sing. *ūci* 33.

uvāra Skr. *udāra*, exalted; gen. sing. *uvārā* 7.

ūvāysai Skr. *upāsaka*; nom. sing. *ūvāysai* 25, fem. *ūvāysya* 25.

va now, then 44.

vā emphatic particle, indeed, now 5, 19, *ā vā* 25, *o vā* 26, 35, *o ya vā* 36.

vaṇḍa small; nom. sing. fem. *vaṇḍa* 45.

vāṇṇiḥa translates Skr. *avatāra*, entrance, opportunity; acc. sing. *vāṇṇiḥa* 33.

van to salute, greet; pres 3rd sing. *vaṇṇe* 20.

vara there 5, 18.

vāś to read; pres. 3rd sing. *vāše* 26, 36, opt. 3rd sing. *vaśīyā* 12.

vaśūṇṇa nasty, evil, bad (cf. Pers. *wāzūn*?); nom. plur. *vāśūṇṇa* 39.

vasus to be purified; pres. 3rd plur. *vasusidā* 15, past part. obl *vasve* 43 (translates Skr. *prasanna*).

vasvattā purity, *aysmūvasvattā* translates Skr. *cittaprasāda*, brightness of mind, kindly disposition; nom. sing., *-vasvattā* 40.

vā to be; past 3rd sing. *vye* 2, 19.

vī in, on 8.

vīrā upon, on 2.

vistā to place; past part. nom. plur. *vistāta* 44.

ya enclitic 3rd pers. sing., *o ya vā*, or it now 36, cf. *ī*.

yakṣa Skr. *yakṣa*, instr. plur. *yakṣyau* 3.

yan to do; pres. 3rd. sing. *idā* 18, opt. 3rd sing. *yanī* 13, 36, imper. 2 sing. *yana* 21.

ysamaśaṇḍā the earth; loc. sing. *ysamaśadya* 17.

ysaṇṭha birth; acc. sing. *ysaṇṭhā* 18, instr. sing. *ysaṇṭhāna* 28.

ysāre, thousand; nom. *ysārā* 48, acc. *ysārā* 8, 30, instr. *yseryau* 2, gen. *yseryām* 12, *yseryem* 6, 10.

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